

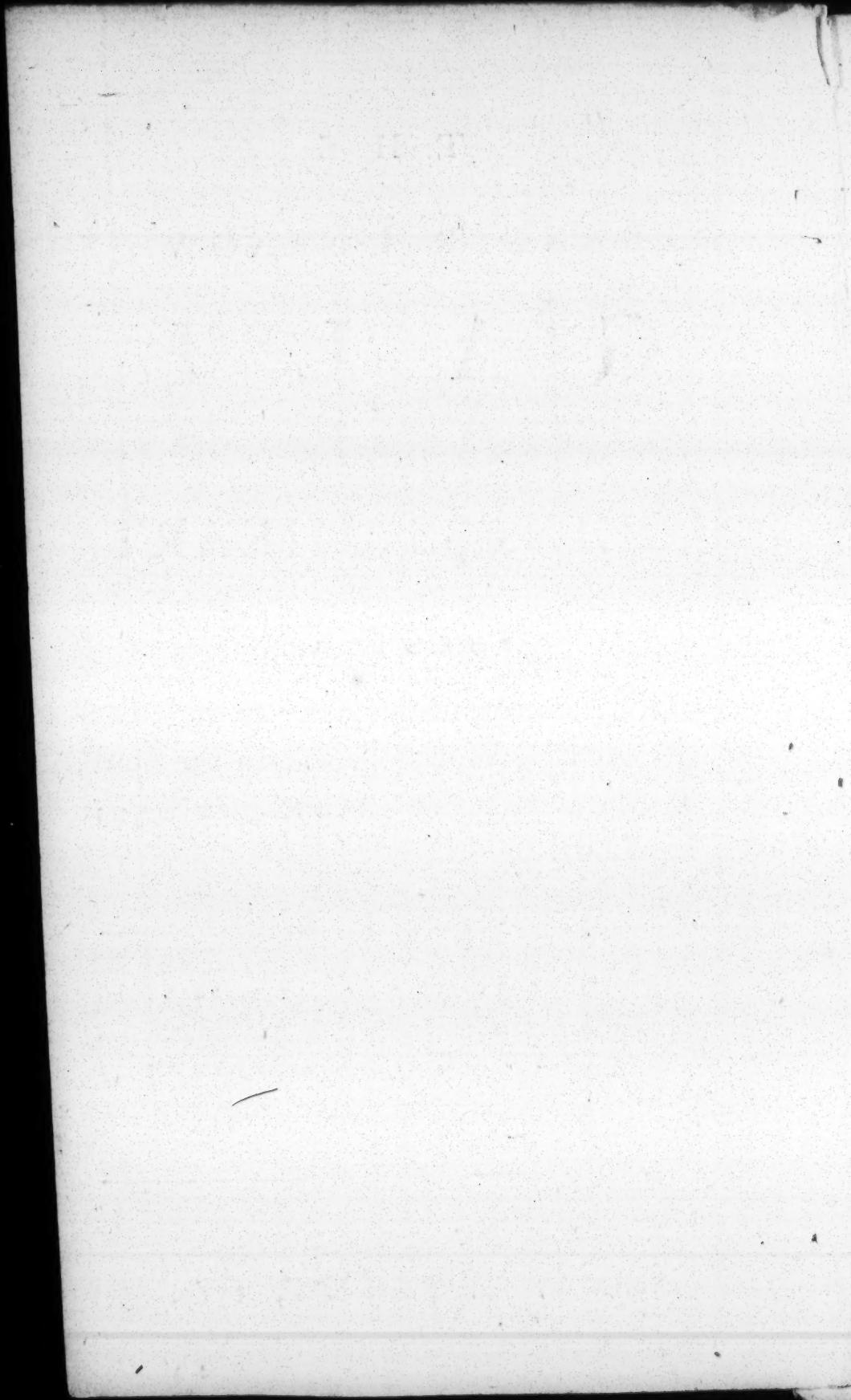
THE
STRANGER UNKNOWN'S
C A L L
TO
HOLINESS of HEART.

S H E W I N G

The most compendious Way to arrive at
the internal Work of God in the Soul
of Man, that the Servant may be as
his Lord.

But the Righteousness which is of Faith speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven? (that is to bring Christ down from above.) Rom. x. 6.

N E W C A S T L E :
Printed by T. S A I N T, 1769:



T H E
STRANGER UNKNOWN's
C A L L
T O
HOLINESS of HEART.

THIS Holiness of Heart to which we are called, is the one Thing needful, without which no Man shall see the Lord, and it is my earnest Desire that all may attain unto the saving Knowledge thereof ; then will they understand this internal Work of God in the Soul of Man, which here you will find is a heart-felt Experience, which is performed by the powerful operating of the Spirit of God, and saith the Lord, Because thou rejectest Knowledge, I also will reject thee. Then how highly necessary is it, that we should diligently enquire and rightly understand what this Knowledge is ?

that we may not be Professors only, but Possessors of Religion ; then, it is said, acquaint thyself now with him, and be at Peace, thereby God shall come unto thee. Then the Question is, Are we acquainted with him ? And how came we by this Mystery of Reconciliation ? Christ says, he is the Door and the Way, and I being as a Brand pluck'd from eternal Fire, and am made sensible by Experience, that many are ignorant of the Way, and their Danger great, who refuse to make their Calling and Election sure ; then if any Man think, or trust to himself, that he is Christ's, let him think again, how far his Heart may be engaged in this Matter ; if he has entered in at this Door ; for as I have been enabled to believe to the Saving of my Soul, therefore I speak, as knowing that all have not the Knowledge of God, as believing faithfully with their Hearts unto Righteousness, for he that believeth hath the Witness in himself, and he that hath not the Witness, saith the Lord, is not mine ; but he that hath the Witness hath the Knowledge of God, as knowing that he has passed from Death unto Life. Then let us bring forth Fruit meet for Repentance, and be born again of the Spirit. I mean to advance no new Doctrine, so let not the wise Man glory in his Wisdom, nor the mighty Man in his Might ; but let him that

glorieth

glorieth, glory in this; that he knoweth me, saith the Lord; for none knoweth the Lord, savingly, but by the Holy Ghost, which gives the Assurance of Hope, by the Revelation of his Holy Spirit; for, when Christ manifests himself, he overshadoweth us with his divine Presence; his Presence is the Signal of his Love.—And he hath said, he will not only pardon, but, he will cleanse from all Unrighteousness. Cleanse signifies a plural Number, a second Rest; for he hath said, I will circumcise thy Heart to love the Lord thy God, with thy whole Heart, and with all thy Soul, that thou mayest live. To live is to walk in the Light, as he is in the Light, for Christ died to restore our Souls to that State which *Adam* lost, and he that walks in the Light, as he is in the Light, with *Adam*, enjoys the immediate Presence of God, and his Presence makes a Paradise: So let us not think Religion a Fiction, or a vain Fable, and by our scanty Thoughts make Christ's Death void, for he has purchased a full, and a free Salvation, and it is his Desire that all should come to the Knowledge and Enjoyment thereof, that we may reign with him, here, in the Unity of the Spirit, the Lord hath promised to sanctify us wholly, and to restore us again to his own Image and Likeness, and to save us to the Utmost: So then, as with

Adam,

Adam, we shall walk as in the Noon-day Sun, and are made as sensible as *Adam*, that we find the bright Beams of the Son of God ever shining upon us, and from this we know the Lord, even as we are known by others. What other amiable Delights *Adam* might enjoy in his first State, I know not; but this I know, that we enjoy again that same Union of Spirit which was lost, and for these ten Years past I have enjoyed this Union without Interruption or any Variation: I find Christ here saves us to the Utmost, and so preserves us blameless, for he hath made us more than Conquerors over all our Enemies, and this is my earnest Desire, that all may come to the Knowledge of the same.

O hearken unto the Instructions of the Lord, who is our present and eternal Reward, and I, by Grace, will evidence this, as my Duty, a Mark of Gratitude to my Redeemer, who is the Supreme, and strict Observer of all Things, who looked upon me in the Son of his Love, and brought me out of Darkness into his marvellous Light: Then come, all ye that fear the Lord, and I will tell you what he hath done for my Soul, and that he is no Respecter of Persons; and if you will comply with the Promise, all Things are now ready; for he says, All my Springs are in thee. Then look not at a distant God,

God, as far off, when he says, I am in thee, even in thy Heart, and in thy Mouth. O be not slow of Heart, but believe, and enjoy all the Prophets have said. The Lord said, he shall take of mine, and shew it unto you; so that we shall be enabled to give an Account of the Hope that is in us, and comprehend with all Saints, what is the Depth, and Height, the Length, and Breadth of redeeming Love: O that all Men, every-where, would repent, before these Things be hid from their Eyes, that he may fulfil in them his gracious Word, that they may work the Works of God, which no Man can, till he first knows for himself, that Jesus is come in the Flesh, to destroy the Works of the Devil. Now if thou wilt be wise, thou shalt be wise for thyself; but if thou wilt scorn, thou alone shall bear it.

The first Call I had to Repentance was in a Dream, in which the Day of Judgment was presented to my View, and, as I thought, I saw our Lord coming in the Clouds, and I cried, O spare me for a Moment, for I am not ready; but a Terror seized me, and I awaked, and rejoiced to find that it was but a Dream: But I again slept, and dreamt the same Thing; and I thought the Earth was darkened, and that I heard great Echoes, and in a Moment I thought the Earth was in a Flame, which made me cry out, O for a Moment's

ment's Time to repent ! where shall I hide me ! for I am not yet ready : But this Dream left a deep and lasting Impression on my Mind, which from Day to Day awakened my Conscience, and alarmed my sleeping Soul, and begun to discover to me the Sinfulness of Sin, and enabled me to fly from every Appearance of Evil, for Fear our Lord should come unawares, in an Hour I expected him not. I then went to Church every Day, and lived in no known Sin, yet I scarce ever went to sleep, but I was awaked in Terror, thinking I might not be fit to die, but still stifled the Conviction, by arguing I had done no Harm; and I now find, I had no Conception of the Merits of Christ, as being applied to the Heart, to take away Sin, so hitherto remained a Stranger to the internal Work of God in the Soul of Man: I now find by Experience that my Soul was dead to God for above thirty Years, yet I find he had still been striving with me : He gave me many Calls, but I obeyed them not, for if any Thing sat heavy upon me, I flew to Diversions, Plays, and Dancings; but these would not bear Reflection, they were transitory, and instead of yielding Comfort, generally left a Sting, till all Things, I found, grew insipid, and lost their Relish. I then said, after living a good moral Life, shall I go down with Sorrow to the Grave.

I thought

I thought it was a small Thing for the Apostles to die Martyrs, who knew they must go to Heaven: While I was thus meditating, these Words was brought to my Mind, all your Enemies shall not be able to gainsay you; yet I find the Word did not take Root, it was as yet sown on stony Ground, yet it was the first Word of God that ever was brought Home to me; and at that time, I would have thought it the greatest Presumption to have asked the Lord to let me know if I was fit to die, for I believed this Prerogative belong'd to God alone, and thought that was a Secret I should not pry into. Now this is my Fear, that many will split on this Rock, through a bastardly Humility, saying, let us speak sparingly of sacred Things, for he is a great God with whom we have to do; but let us not think him so great as that he is austere, for this will shut us out of his Kingdom, for we are exhorted to make our Calling and Election sure, Religion is the simplest Thing on Earth. If we can but bring down our high Imaginations, the Lord will stoop to the meanest Capacities, and has humbled himself to the Dust for our Sakes; so I am bound in Duty to let you know how low he hath in his Love stooped to me, who thought, as you may, it was sufficient to believe all that the Prophets had said; and I

fear there are many such Christians as these, who are sitting in Silence, and not looking for the Time of Healing and Peace, to put on Christ, and enter into the fenced City: For, if we do not know that we have on our Armour, how should we be ready when we are called, who has not put on Christ? To such he will be an offended and an austere God; then I invite you all to come and be Partakers with me, and be anointed with the Oil of Gladness, and be not so deluded as to think that barely to believe in the Resurrection of Jesus Christ, is sufficient to save our Souls; such a Religion will prove a Dream to those who depend upon it, for I see the Harvest is past, the Summer is ended, and few are saved; then say, where is the Word of the Lord, let it come now by the Revelation of thy holy Spirit; heal me; and I shall be healed; save me, and I shall be saved; for 'till we are saved, we cannot partake of the sincere Milk of the Word, a dead Soul has no Relish for spiritual Food, and we are born with dead Souls, and the animal Spirit wherewith we breath, is at Enmity against God, and the Working of his Power in the Soul of Man. We cannot be called Christians 'till we receive the Spirit of Adoption; and when, we are adopted, we receive the Spirit of God, the Earnest of our Inheritance; for the Body

or

or Branch cannot bear Fruit of itself, 'till it be grafted into the Vine. In *Adam* all died, and in Christ all shall be made alive: God is a Spirit, but the natural Spirit cannot worship God; he that has not received the Spirit of God, has no Part in the first Resurrection: And, this is the Point which we must all have in View, to know that our Soul is created anew, and raised from the Dead, or our baptismal Vows will prove to us of none Effect, for no Man knoweth the Lord savingly nor the Power of his Resurrection, 'till he is baptized with the Holy Ghost, and with Fire; and whoever is baptized with this heavenly Fire, receives the Remission of Sins, and the Gift of the Holy Ghost; then does Jesus take up his Abode in our earthly Vessels, and sits on the Heart as a Refiner's Fire, and as Fuller's Soap, and makes us Temples for the Holy Ghost to dwell in, for when he comes his Fan is in his Hand and he thoroughly purges his Flour, and prepares the Soul for himself; and whensoever the earthly Vessel gives up the Ghost, the Soul is made ready to take Flight to Glory, meet to inhabit with glorified Spirits. And I see all Men have not Faith, or the Spirit of God, but Christ died to make this manifest by the Remission of Sins, that we might be made free in the perfect Law of Liberty, and enjoy

pure Religion and undefiled, for saith the Lord, be ye perfect, even as your Father which is in Heaven is perfect, then will you have an Appetite for stronger Meat than Milk, for I see it is not Length of Days, that teacheth Wisdom, but the Inspiration of the Spirit, that giveth Understanding ; hereby I do not mean to dwell upon the first Oracle of God. Justification is the greatest Blessing upon Earth ; for he that is justified, is freely justified from all Things, yet this is but the first Fruit of the Spirit : For saith our Lord, ask, that your Joy may be full ; for this is his Will even our Sanctification, that the Servant may be as his Lord ; then let us not remain Babes, but be Men well skill'd in the Word of Righteousness, that we may be more than Conquerors, and in Christ unrebukable, one Spirit with him, so as we may be enabled to judge of all Things, capable to distinguish the Lambs from the Wolves. The spiritual Man is judged of none, the World knoweth him not ; but it is said, the Saints shall judge the Earth, but they can only judge the present Time ; for, he that believeth not To-day, may be a Believer To-morrow. So here is no Room to say to any, stand by, I am more holy than thou, for the Lord willeth not the Death of any Sinner, but that all may come to the Knowledge of the

Truth.

Truth, and be saved; which signifies that none will be saved but those who come to this Knowledge; and I see it the hardest Thing in the World to believe in this Knowledge, so as to be savingly acquainted with the Lord: For this is not a Work that we can acquire of ourselves; nor is it an ^{eternal} Work, but it is said we must become Fools, that we may be made wise, and the Wisdom of God is called Foolishness, because it consists in Simplicity; for it is by the Innocency of the Dove that we must find out the Wisdom of God: For how few I see, is willing thus to be counted a Fool, for by the Ambition of the Heart, Man aspires after Eloquence, that by his Genius and Acquirements, he may display the noble Acts of the Mind; so seeks to be well versed in all Arts and Sciences, that he may acquit himself as a Man in the Sight of the World; but how is it that Men will not rather adapt their Genius to aspire after the Wisdom of God, and be acquainted with him, and be at Peace? How impolite and insipid would it appear to talk to such, concerning Religion, who has no Taste or Relish for divine Things? It would be to them irksome, and Foolishness; yet they are esteemed (perhaps) Men of Honour, and may have walked so circumspectly that their Character in the World may

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be without Blemish: So far good; but upon farther Enquiry, this will stand in no Stead in a dying Hour, if you have neglected the one Thing needful: But you (it may be) may expect that Christ may then make up the rest, but why will you put the evil Day so far off, when it is said, Now is the Day of Salvation. For a Death-bed is an improper Place to prepare for Eternity; it sometimes makes the Separation hard, if the Conscience then begins to speak, as saying, whither am I going, if we then are weighed in the Balance, and found wanting, and the Soul begins to upbraid the Body for the Deeds done in the Flesh, as it will do to all Eternity, if we enter not here into the Covenant of Promise; for how dreadful will the Thought be of standing before an unknown God, with whom we have no Acquaintance, when the Lord requires Justice; as saying, where is the Fulfilling of thy baptismal Vows. Thou promised to believe God's holy Word, and it is there said, all Scripture is written by Inspiration of God, and that no Man living can be justified in the Sight of God, but through Faith in his Son, and no Man can have this Faith, but by the Inspiration of his Spirit. Thou promised to believe that Christ would utterly demolish and destroy the whole Body of Sin: Oh! that none here may be found

wanting

wanting in that great Day of Account: Reason not with Flesh and Blood, for Heaven is to be taken by Violence; Violence signifies the Strength of Desire, to hunger and thirst for Something we see we want; and we cannot be too familiar with the Lord, he loves a valiant Soldier; then tie not the Hand of the Lord through Unbelief, + for it is not the fine Orator, or the ~~heterodox~~ ^{Or} Preacher to whom the Lord giveth most Success; for it pleaseth him by the Foolishness of Preaching to convert the Souls of Men. He look-
eth for Truth in the inward Parts: The Heart must be prepared to receive the Impression, as Wax before the Fire, e'er he can set to his Seal, the Stamp and Image of God; for he requires no other Sacrifice, than a broken and a contrite Heart: But you may expect to be saved some nobler Way, but the Promise is to none but those that are weary and heavy laden; but some say they are wise, and the Law is with them; but the Law without Christ is dead, and this is the Place where we must be deliver'd from all Shame and Confusion of Face, that we may be enabled to stand before the Lord in full Assurance of Faith, with all Boldness. Then let us not think that the Lord will accept of our Lip-service, for Justice puts all Shame to Flight, Communion and Fellowship with God is not a dead Work, nor the Joys of Heaven so insipid as to have

have neither Smell nor Taste ; but we cannot attain unto this, without the Remission of Sins, it is impossible we can be Believers in our Sins, and it is not unto him that worketh, but unto him that believeth ; and no Man is a Believer 'till justified by divine Faith, which enables him to prove what is the good and acceptable, and perfect Will of God ; and saith the Apostle, who-
soever believeth in Him, shall receive the Re-
mission of Sins, and the Gift of the Holy Ghost, as well as we : It is the Holy Ghost that is the Witnes, and gives the full Assurance of Under-
standing ; for when he comes, he testifies of him-
self, and enables us to give a clear Account of the Hope that is in us, from whence we were redeemed through the Blood of Christ, even the Forgivenes of Sins, to the Acknowledgment of the Day of our Visitation, wherein we were made joint Heirs with Christ, and anointed Kings and Priests to God ; all such can give Account of Christ speaking in them, and know that they were once alienated from God, and Strangers to the Common-wealth of Israel ; but now, through Mercy has received an Unction from the Holy One, a Testimony from above, which seals and confirms that we are no longer Reprobates, for Christ now dwelleth in us, and we in Him : He will manifest himself, and make known the My-
tery

tery of his Salvation to his People, so, as they shall know that their Names are written in the Lamb's Book of Life. O! that Men would consider, and apply their Hearts unto Wisdom: For Religion is but one Thing, Joy, and Peace in the Holy Ghost; seek but this, and you will find the Kingdom of Heaven set up in your Souls: Then is all Things added unto us, necessary for Life and Salvation; and whoever denies the Knowledge of the Remission of Sins, and the Gift of the Holy Ghost, denies the Lord that bought them: For there is no other Religion, but what was at the Beginning must be so to the End: But how many has degenerated from this Truth, and put out the Light of the Candle; and their Sun is gone down at Noon, before they attain to the Promise, and (through Unbelief) cannot enter into that Rest that here remaineth for the People of God: But, all, says the Apostle, that hath believed hath entered in; and, all Glory I ascribe unto the Lord, who hath enabled me to set to my Seal, that this Religion was not confin'd to the Apostles alone: Tho' we are not called to work Miracles, yet through the Merits of Christ, we are entitled to the same Degree of Grace in our Souls; and tho' the Lord has made Religion to be understood in so low a Sense, yet

he is the mighty Jehovah, unfathomable in Mercy, boundless in Wisdom, unsearchable in Riches ; yet he stoops to a Worm, and delights to do us Good, and condescends to court our Favour : Saying, Son, give me thy Heart, and I desire no more, and he bids us seek and we shall find as much of his mysterious Wisdom, as shall make us wise unto Salvation. And how the Lord informed my Judgment, and enlightened my Understanding, which I would, by the Grace of God, endeavour to discover unto you, with a Desire that the Lord would make you Partakers of the like precious Faith ; that you may eat of the Bread of Life, and taste with me of the Powers of the World to come : If you can but believe, you will find, all Things are possible to those that believe.—Now, how we must attain to this Holiness of Heart, is, first to repent, believe, and live, that hereby we may so live, that we may have nothing to do, but to die ; for Christ has purchased for us a full Redemption, that in him we may be compleat, entire, lacking nothing : For the Privilege to which we are called, is to find, that the Work of God is done in us, as it is in Heaven. For when the little Leaven has leavened the whole Lump ; then shall our Joys flow as a River, and our Righteousness be as the Waves of the Sea : But I farther must observe unto

unto you, a few Difficulties we may meet with, before we this obtain, but those are but transitory, and work for us a far more exceeding and eternal Weight of Glory : He that reigneth with Christ, must also suffer with him ; his Name must be cast out as Evil ; for he says, In the World ye shall have Tribulation, but in me ye shall have Peace. For many Years I found a Desire to love God, and thought I would submit to be of any Sect or Denomination, if this would but bring me nearer to him, only rejecting the Name of a Methodist ; for I thought them a deluded People, and the Off-scouring of the Earth, and among such I would not be numbered. I found, if any would have stoned them, I would have been the first : But I heard a Minister preach from this Text, All mine are thine, and thine are mine. But the Lord conveyed this Word with Power to my Heart, and I found such a Measure of Happiness as I never had done before ; but having no Communion or Fellowship with the Saints, such as had entered into the Covenant of Promise ; so having none to strengthen my Hands, or build me up, this Foretaste of the Goodness of God dwindled away.

But after this, one Night, a Clergyman being at Prayer, when he retired, a Gentlewoman asked me, how I liked Religion ; I said, I liked Mr

L—'s Preaching, because he has had a liberal Education, which qualifies, and adorns his Doctrine with every Grace; but she said, Man could not reach the Heart; but did I ever hear that small, still Voice, Christ whispering Peace to my inmost Soul, and what Progrefs had I made towards a future State there.

I found something of Prejudice arise at the Question; and replied, I have lived a good moral Life, I have done no Harm, and I do not omit my Duty, I go to Church every Day; and if I persevere in every good Work, I hope God will accept of my Soul; but she said, I am sorry you have got no farther: I found Enmity in my Heart, and was surprized at her Impertinence; for I thought, what farther could I get after such a Profession, and 'rose up to leave her, but she intreated me to stop a little, which makes me see, now, the Righteous shall scarcely be saved; for the Enemy is at Hand to devour: For she was the Messenger of the Lord to me, and had but another Word to speak; saying, if you are not delivered by a higher Power than your own good Works, you will never be saved: The Word, higher Power, reached my Heart, and gave me a Ray of Light, which shewed me I was without God in the World; naked, without Christ, and that all my Works without him, was as filthy

Rags.

Rags. I then was prick'd to the Heart, and found a Load of Guilt, which struck me with Dread and Terror ; seeing I was unholy, and as a Cage of unclean Birds ; so believed, now I would be a Castaway, and knew not where to hide me : I could not speak, but withdrew, and retired to my Closet, where I wrestled with the Lord in mighty Prayer, and then resolved not to let him go, 'till he had bless'd me : Crying, still I renounce all I am and have, if thou wilt bless me now, if thou hast any Blessing for me. I continued thus an Hour in Prayer, and these Words came to me applied by Faith, and in much Assurance, abide in me and I in thee. I then found the Lord gave Power his Grace to move, which enabled me to cry out, my Lord, my God ! What is this thou hast done for me ? In this happy Moment, I found in the Twinkling of an Eye that my Soul was quickned, and made alive, by the eternal Seed of God, which was sown in my Heart, which absolved my Sins, and raised my immortal Soul from the Dead by speaking the Word of Reconciliaton. I found I was made in Christ, a new Creature ; for, he breathed into me the Breath of Life, and I felt Virtue proceed from Christ, which took away my Sins : I now partook of Angels Food, and knew that I was born of God, and that Glory on Earth in me

was

was begun; and by a living Monitor which I found within, was enabled with all Boldnes to declare that Jesus was come in the Flesh.—But after all this, I had to run the Race set before me, as entering then into the Christian Warfare: For three Weeks I remained very happy, and found I was freely justified, my Lamp lighted, and Oil in my Vessel, and the Scriptures to me was opened, and the Word to me was made Spirit and Life; and I now found by happy Experience, what was the Mystery of the Body and Blood of Christ: I found in this Ordinance, the Peace that passeth all Understanding; but none can express the Excellency of the Virtue, which flows from the Merits of Christ. I found that the Sting of Death was taken away, and I sat under his Shadow, with great Delight; and found his Fruit sweet to my Taste, for my Soul was fed with the sincere Milk of the Word, and grew thereby. I found I was grafted into the Vine, and hereby enabled to draw Water out of the Wells of Salvation: But as I have before observed, Justification is but the Fruits of the Spirit, which gives Light to discover Darknes, and to shew us what we are made off. I found the Law now was made alive, and brought Home to my Conscience; which shewed me that all my Words and Actions was Sin and Death: My original Sin than reviv'd

reviv'd, and I daily died to myself ; seeing that there was much in me yet, contrary to the Will of God, for the Spirit warreth against the Flesh ; and while this remained, I found I could not enjoy all the Mind that was in Christ, for there remained much of the carnal Mind, Enmity, Strife, and vain Glory, which I found bitter'd all my Sweets. My Heart I found bent to Back-sliding, unfaithful to Grace received ; for my inward Enemies complied with the Suggestions of Satan, and for Want of that Faith, which quenches all his Darts, I gave Place to evil Reasoning, which caus'd Peevishness and Impatience ; and this again caused me to murmur, and this I found brought Heaviness, and eat the Life of God out of the Soul. For Want of Faith I could not endure Hardness as a good Soldier ; in every Storm I was ready to give up my Confidence, and I grieved that I could not love God with an undivided Heart. And to praise him without ceasing was my Desire, but I found I could not perform, for some Hindrance was still coming in the Way ; the Lord often refreshed me by the Way, but I found this did not satisfy ; I wanted my Heart wholly devoted unto him, for I found these Refreshments was but like Servants' Wages, and through my Unbelief thought I should never hold out to the End. I found there remained in me

me every Root of Bitterness, every Seed of the Serpent, a diabolical Nature, a stubborn Will; I found a Heart capable of committing all Manner of Wickedness, if it had not been restraining Grace, for I found my Enemies were only subdued, but not destroyed; yet I had no Light into the Scriptures, so as to divide the Word, as to make any Distinction betwixt the sanctifying Promises and the justifying. I find now I was then but in Part happy, yet I was wanting to be at Ease in Zion, and content to be a Babe, if my inward Corruption would have let me been at Peace. I was content to be a Dwarf in Religion. I wanted to think myself the least of all, and thought it was enough for me if I got in at Heaven's Gate. I had in my Heart an utter Aversion against the Work of Sanctification; and should an Archangel have told me we could have lived without Sin here, I would not have believ'd him. I found all the Enmity in me rose against those in that Profession, till I heard a Minister say from the Pulpit, that we could not live many Hours after we were sanctified. I found my Heart readily comply to this Doctrine, as believing of the Impossibility of living without Sin: But I am constrained to acknowledge that when the Lord works, none can hinder. But these Words was immediately pursued with strong Conviction without

out Holiness no one can see the Lord. Yet I found I would have stifled the Conviction, and pleaded for a more convenient Season, and argued it was but thirteen Months since I was justified, and I found something of a Fear, the Lord would constrain me to believe: To this I argued again, if it was to be so, none should ever know it; but the Lord gave me a Ray of Light, which enabled me to discover that I was but yet a half cured Leper, and that in his House was many Mansions. I then found my Heart aspire after the best Gift, that I might not be farthest from the Lord in Heaven. I then found I hungered and thirsted with vehement Desire for something, but I knew not what, but was constrained to come unto the Lord, and was feiz'd with an awful Sense of the Majesty of God, with whom I now must plead, I trembled, as fearing what I had to expect, and for some Moments I was as in a silent Darkness, and was ready to cry, Whither am I going? for I thought the Lord was now going to strike the Blow, and send me to everlasting Destruction; and he gave me a Ray of Light, which discovered unto me my just Desert, which made me acknowledge, Lord, it is just, it is just; but I found a Spark of Light in my Soul, and cry'd, Where is my Jesus, my Surety, he yet can save me to the utmost. I then found the Wind begun

to blow where it listeth, and I heard the Sound thereof. I then cried, Lord, Come quickly; yet again I had a Dread of his Coming, for it appeared as if something strange was going to happen unto me; but I said, Lord, thou art my Mediator, and prayeth now for me: O pray for me, that I may now overcome and get the Victory; help now my Unbelief, and renew me wholly in thy Image and Likeness, and give me Faith and Faith's Increase, that I may be wholly redeemed from Sin and Self. I then found fresh Strength, and cried, Bless me now, if thou hast any Blessing for me, though I see I am unworthy, yet I claim in Christ, my Right, a full Redemption; and I mean to take no Denial till thou hast fulfilled in me all that thou hast purchased; and I now lay down Self and Sin; O loose me from that strong Hold, Self, that I may lie passive in thy Hand; for if thou wilt, I know thou canst make me clean: But I found a dark Cloud yet remained between God and my Soul. Then I cried out, Lord, let me touch the Scepter of thy Righteousness, and I resign my Life and All; make me now whole, and take me Home. Yet, while thus I pleaded through Unbelief, I was as in an Agony betwixt Hope and Despair, till the Lord sent these Words as a mighty rushing Wind, full of Life and Power, A
clean

clean Heart I give unto thee. I found I received the Word with Gladness, and in much Assurance, but it was taken away again by the ensuing Words, A clean Heart I will give unto thee. Here my Faith staggered again at saying I will, and I cried unto the Lord again, O Lord, I thought the Thing was now. But the Lord again lifted up the Light of his Countenance upon me, by his condescending Love to such a faithless Wretch, and unworthy Worm as me, and conveyed these Words by his Grace, Be not faithless, but believing. At these happy Words I found my Soul illuminated by such a Measure of Grace, as dispelled every Cloud of Darkness, and now saw in that Light which shineth to the perfect Day. Then I found that another Seal was opened, and by Faith found Access into the Holy of Holies, where I see now the Trinity in One, one God the Father. I find now the Lord shineth unto me in perfect Beauty, and I enjoy an inseparable Union with him without Interruption, and finds the Work of God done in me on Earth, as it is done in Heaven; for the little Leaven has leavened the whole Lump, and hereby all my Senses are now fully employed in spiritual Exercise, for every Power within his Impress feels, by the Love of God flaming in my Heart, as an unquenchable Fire, which has burnt up all the Dross and Tin, and

destroyed every Plant that is not of God's own right Hand planting. I find that Oneness with the Lord which enables me to walk with him ^{ch} ~~such~~ like, being made one Spirit with him, hereby he counts me worthy to walk with him in White, with a Garment unspotted; so that I converse with him by his Spirit, as familiarly as a Man doth with his Friend, no Jarring, no Shyness. I find now no Want, no War, nor Conflicts, but my Soul dwells in a peaceful Habitation, as he hath made this earthly Tabernacle, the Temple of an indwelling God, and hath fulfilled in me his Law of Love, every Spring and Motion of the Heart by this is filled with Faith, whereby I am enabled to walk as in the Noon-day Sun, and my Heart is now fixed, and my Mind stayed at the holy Unction, where my Soul is every Moment watered, and anointed with the Oil of Gladness: Yet the Fear of the Lord is ever before me, that I grieve or quench not the Spirit, but watch, to guard that sacred Treasure in my Heart, and dare not move in Word nor Thought, without finding the Approbation of the Lord, by the powerful Operation of his Spirit, that every Thought be cleansed and kept in its Center; and by here being stayed, I know and prove by the Dictates of his Spirit what is that good and acceptable and perfect Will of God; for

for he hath established me by his free Spirit, and makes me to understand Wisdom secretly, and gives me an understanding Heart to discover the Mysteries of Godliness, and how his Truth is performed in the inward Man. I now find I no longer live, but it is Christ that liveth in me; and I know this Work is the Lord's; and if he imputes this Faith unto me for Righteousness, it is for his Name's Sake that he hath done it, and that he may manifest his Strength in my Weakness, for I am but a Worm, yet he delights to bless me, and has made me perfectly happy in his Love here below, so as nothing interrupts my Joys. I lose not a Moment of Time, and am enabled to live but a Moment at once. This is done by the irresistible Power of God which worketh effectually in me, and hath made me to understand that I am holy, as he that hath called me is holy, according to its Degree. This Persuasion is of God, and not of Man; for the Gates of Hell cannot prevail against it. My Hope is full of Immortality, for I find no Want of spiritual Food, no more than if I were in Heaven already, and all other Things are added unto me. I cannot say at any Time, reconcile me to God, for I find by his Power he is always reconciled to me; nor I cannot say, Lord, restore the Favour, for my Peace is established, my Joys flow

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as a River; hereby nothing in me opposes the Will of God, and in nothing can I either wish or chuse, for all Things are accomplished to the Extent of my Desire, for the Lord hath enabled me to love him with my whole Heart, and to walk before him in all well pleasing; and I sit in heavenly Places, in Christ Jesus, and sees the Moon beneath my Feet, for my Adversaries are no more, for the Lord has fulfilled in me his faithful Word, and given me to find that he, by his Power, hath saved me to the uttermost, and made me entire, lacking nothing; for my Loins are girt, and my Lamp burning, and my Soul flourishing as the Palm Tree; and the Words of my Mouth, and the Meditations of my Heart, are all cleansed by the Inspiration of his holy Spirit: And what I speak, is not my own Words, but they are cloathed with Power, seasoned with Salt, the Savour of Life to my own Soul. This to me is the Truth, as it is in Jesus; and for these ten Years I have enjoyed an Haven of Rest from Sin and Self, it hath been to me as a Day without a Cloud; I never have had a tedious Moment, nor a murmuring Thought, yet in all Things, like our Lord, I have been tempted; but nothing obscures my Light, or obstructs my Way, but every Moment, by Faith, I my strict Observer see, and walks in the Light as he is in

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the Light, and am by Grace enabled to rejoice evermore, pray without ceasing, and in every Thing to give Thanks, finding my Heart is prepared, whensoever my Lord knocketh to open to him immediately; for Grace has overcome Death, the Thoughts of Death is my Glory, my Joy, and my Triumph; and I know for myself that I am every Moment ready to be offered, being made in Christ unrebutable, without Spot or Blemish, harmless and undefiled; and all I do or say I find is a spiritual Sacrifice, wholly devoted to God. I have found since the Lord spake the reconciling Word, Be not faithless, but believing, hitherto hath he helped me; so that from that Moment to this my Faith hath never failed me, for I find it unto me even as I will.

But the Lord never gives Grace but he suffers it to be tried; he now permitted my Sincerity to be tried to him, that I might produce Fruit according to the Grace received. I now was permitted to be tempted of the Devil, for the Servant shall not be above his Lord. I was not born to dwell upon one Spot of Ground, but as a Pilgrim and Stranger was permitted to be banished from all that was near and dear unto me, and fly from City to City. I now proved the happy Effects of the Grace before-mentioned, and that which was lacking in my Faith I found was made perfect,

perfect, and Patience had its perfect Work. When I was buffeted by Satan, I find he had no Part with me, his Darts took no Place in me, my Soul being made all glorious within, every Mountain dropped sweet Wine, and hereby I ascribed nothing to Satan, for the Lord hath given me the Sword of his Spirit, his Word abideth in me; so by Grace I have renounced the Devil and all his Works, for the Lord hath fulfilled in me all the good Pleasure of his Will, and the Work of Faith with Power; perfect Love casteth out Fear in every Respect, and by Grace I sit loose to the World, and possesses all Things as if I possessed them not; for I am ever hearkening unto the Voice of the Lord, to hear him say, Come up hither; yet in the mean While I chearfully give the World my Hands, and God my Heart. I find the Lord has wholly renewed me in the Spirit of my Mind, my Affections are purged, and my Intentions are pure, so against me I find there is no Law. To the Pure all Things are pure, the Law holy, and the Commandment holy. I now stand still, and sees the Salvation of God; and the more I am tempted, the more the pure Flame revives: So here is no Room for Conflict, by the pure Love of God ever flaming in the Heart, which keeps out every Occasion of Stumbling, for here is no Time for an Inlet to carnal Reasoning,

ing, for the Lord hath wrote his Law in my Heart and Mind, which keeps my Eye single, and enables me to serve God with a perfect and an upright Heart, centering in him alone, whereby my Conscience is kept void of Offence, and Grace flows a Victim as a constant Spring of Water that faileth not: This enables me to rejoice in Tribulation, and glory in the Cross; for I find by Grace my Soul is as Mount Zion, which cannot be moved, being freed from all anxious Thoughts, and needless Fears; so as I take no Thought for To-morrow, for I find this still is the Day, and I have nothing to do but to die, for the Lord hath made me rich in all Grace, in full Assurance of Understanding that I have received all the Treasure in the Gospel wrote on my Heart, and from this I every Moment partake of Angels Food, and knows my Soul is prepared to meet my God; and in nothing hitherto have I been ashamed, whether by Life or Death, but with all Boldness giving Thanks unto the Lord: And I now ascribe all Glory unto him, who hath made me a Partaker of that Holiness, without which no Man shall see the Lord. I now find how hardly (through Unbelief) the Righteous shall be saved. Then where shall the Ungodly stand? But the Sacrifice of the Lord is a broken and a contrite Heart, which he will not despise. But

whosoever will, may come and take of the Water of Life freely, and find it even as it is here said. O confine not this Doctrine to the Apostles alone, when our Lord said, I pray not for these only, but for all that believe.

It is not the Lord's common Way of working when he justifies, to sanctify throughout, or the Christian's Race could not be called a Warfare; for he that finds he has overcome all his Enemies, in one Sense may be said already to have persevered to the End, for he has perfected for ever all those that are sanctified, and made them Vessels of Honour to go no more out; and saith the Lord, For their Sakes I sanctify myself. He took a greater Degree of Glory upon him to shew us his Steps, that we might be made perfect in one, as he is one with the Father: And as few stand steadfast in Christ, as they received him, hereby we are exhorted to renew our Covenant, and that we may walk in the Spirit as Christ also walked; then may none settle on their Lees, and dwell upon the first Oracles of God, and so die Dwarfs in Religion, but aspire after the best Gift, so as we may all enjoy our Privilege, and be changed from Glory to Glory, by the Spirit of God; for he says, I will come the second Time without Sin unto Salvation. Confine not the Meaning of this to the great Tribunal,

bunal, and thus sell your Birth-right, for when he comes at the great Tribunal, he comes then to give us our Reward ; so be not faithless, but believing. Then consider, if I may be allowed the Expression, that the Lord doth nothing by Halves ; for when he comes to justify, he comes quickly, and when he comes to sanctify, he comes quickly, and whatsoever he does is an instantaneous Work ; and by Experience I find no Man can love God with his whole Heart, and grow up into Christ, his living Head, in all Things, so as to enjoy all the Mind that was in Christ, till he is sanctified throughout Body, Soul, and Spirit, and cleansed from all Filthiness of Flesh.

Holiness of Heart consists first in finding all Unbelief destroyed ; for while there remaineth one Spot of Unbelief, there is something for the Enemy to work on, and I find there is no Way from this to be delivered but by the Way of Sanctification.

Sanctification, which is done by one single Act of Faith in the twinkling of an Eye, we this receive, as we were justified ; then is the Soul made as a Flame of Fire, which puts the Heart in one continual Frame of praising God without ceasing, We then find we are made all glorious within, for the Fulness of Christ and all his Righteousness is now brought into the Soul. His Fulness sig-

nifies as much of the Glory of God brought in, as this earthly Tabernacle can bear, for no less will destroy our original Sin, for it was to redeem us from this that Christ died. Our original Sin is the Cause of all our Transgressions; and while any of this remains, it is the Believers Hell, and makes them cry out with the Apostle, Who shall deliver us from the Body of this Death. But Paul found he was delivered from this, when he was ready to be offered; but I fear many never look to be delivered from this Body of Death, till they die. But I find, by happy Experience, it is a meer Delusion, which makes many a Christian go heavily on, mourning all their Days. But it is our Privilege to know that we are every Moment ready to be offered, and have nothing to do but to die, for Christ has purchased for us a full Redemption; he has regained Paradise, and restores the Soul again to that Acquaintance with God which Adam lost. I find, I by Faith, ever see him who is invisible, and converses with him as Face to Face; for nothing obscures my Light, nor hinders the Inter-course between God and my Soul, and finding free Access, without Intermission, so as nothing separates me one Moment from the Love of God; for all my Fig Leaves is dropped off, and I now stand naked before the Lord, and am not ashamed,

ashamed, but rejoices in being sensible that he knows the secret Thoughts of my Heart. I would not have any Thing hid from him, for he hath now delivered me from all jealous suspicioius Fears, and adorned my Soul with a meek and quiet Spirit; and upon all Occasions I find I have on the whole Armour of God, and hereby it is made to me as easy to do and suffer the Will of God, as for the Sparks to fly upwards; and though I say, I speak of no Strength but what flows from the Power of God. I enjoy that Peace wherein no Man can give Trouble; and if I would seek for my Sins, I cannot find them; the Lord is become stronger than my Heart, and I can no longer be my own Tormenter, but sees the immediate Hand of God in all Things, which enables me joyfully to suffer, patiently to endure with a Love unfeigned; for Jesus hath spoke my Nature clean, and cleansed me from all my Idols; and I now no longer feed on Milk, but in his Love I as swim to Heaven.

Notwithstanding all my Trials in a justified State, yet I enjoyed much of the Love of God; but I had no Witness then that I was cleansed from all Sin; and now I knowing the Cause of your Mourning, I would gladly lead you to Jordan's swelling Streams, that your Souls may be as Mount Zion, and as the Cedars of Lebanon,
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that you may enjoy the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ; for while any Unbelief remains, the Children of God are ever ascribing this or that to Satan, and nothing but Sin to him belongs, for he is the Cause of that Unbelief which darkens your Minds; and while you continue ascribing any Thing to him, there remains some of his Seed within. Then pull off this Veil of Unbelief, and trample Sin and Satan under your Feet, that you also may be Christ's faithful Witness that he hath Power on Earth to cleanse from all Sin, and to save to the uttermost; that you may be enabled to rejoice with the highest Saint that is gone to Glory. We are not called to work Miracles, but to be equally happy with them in our Souls. I cannot tell you the tenth Part of this Happiness I enjoy in this Privilege; but my Experience will profit another nothing, without applied to the Heart by the Power of God. I see we are all accountable for our Time, and not only for our Doings, but for what Improvement we have made in the divine Life and Knowledge of God since we believed; and as it is impossible to please God without Faith, I leave all to examine themselves, whether they have this Faith or not; for it is the one Thing needful that we be

be filled with Faith, and with the Holy Ghost. May the Lord hasten the Time, when the Knowledge of the Lord shall cover the Earth, as the Waters cover the Seas; then they will need none to teach them thus, for all will know the Lord, from the least to the greatest, as I do now; then will Ephraim no more vex Judah, nor Judah Ephraim: This is the Will of God, even our Sanctification.

O that Sinners would give up their own Wisdom, and become Fools, that they may be made wise. Think not Religion a melancholy Thing, for one Day in the Courts of the Lord, when we find his Presence, is better than a thousand Years in Pursuit after the Jollities and Follies of Life. Then think it not a tedious Thing, but set about seeking this Blessing, for the Lord here shews you, that he can do a great Work in a little Time, for in the Hour that he convinced me of the Necessity of Salvation, before the Hour was expired, I was also justified; and as I before observed, thirteen Months after, being convinced one Day of the Necessity of Sanctification, to destroy and abolish the Body of Sin; that Night before I slept I found it so; and for these ten Years has walked in the Light, as he is in the Light: Then who would but thus spend a few Hours in fervent Prayer. O let your Hearts yield,

yield, and this believe, and draw near unto the Lord, and he will thus draw you after him by the Cords of his Love, and let you begin to smell the sweet Odour of his precious Ointment, and will apply the Balm of Gilead to every wounded Conscience, which will heal every Malady. Then open thus your Hearts to my Beloved, for his Voice is sweet, and his Countenance comely; let my Beloved come into his Garden, into your Hearts, and eat his pleasant Fruit, and you shall see how the Vine flourishes, and how he keeps the Fruit thereof; for he says, arise my fair One, and come away, and I will chide thee no more for thy past Follies, if thou wilt but give me a Place in thine Heart; then shalt thou find the Winter is past, and the Singing of Birds is come, and the Voice of the Turtle heard in the Land, when the Son of God is thus risen in your Hearts, the bright Morning Star: Then will you get new Eyes, and new Hearts, and new Delights will appear, and you will find every Thing has a sweet Savour, a satisfying Relish: Then will you begin to chide yourselves when you see how long you have been in Pursuit after the Things which was not meet. Lord make you sincere in this Matter, or else where will the Scoffers and Despisers stand in that Day; for it is only the Beginning of Wisdom and Life, when we live unto the Lord.

Lord. The Wife is not too strong for the Lord, if you tie not his Hands through Unbelief. Some may say I have cast Pearls before Swine, and they will trample them under their Feet, or turn again and rent me; but the Work is the Lord's, and I will trust him for that, for he never lighted a Candle to put under a Bushel, but hath commanded, saying, sow thy Seed in the Morning, and in the Evening withhold not thy Hand; and I see he often works by the weakest Instruments, and he alone can give the Increase. Then cry unto the Lord, and he will inspire your Hearts and accept your Prayers; and chuse this Wisdom, which will never be taken from you. Then may you boast of your Learning, Fortune, Family, and large Possessions, which will never fade away. I am sorry, in one Sense, to find so many Women better acquainted with the deep Things of God than the Generality of Men, who are slow of Heart to believe; for it is only the simple of Heart who can receive the Kingdom of Heaven set up in the Soul; for the Kingdom of Heaven which we receive here is only preparative for the Kingdom of Glory. Then it is said, how long wilt thou go about, O thou backsliding Daughter, for the Lord hath created a new Thing in the Earth, a Woman shall compass a Man; every Scripture will bear

two Meanings, so let them look to this, whom it concerns, Jer. 31, 32. for saith the Lord, my People are destroyed for lack of Knowledge, because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the Law of thy God, I will also forget thy Children, Hosea iv. 6. I see the Prosperity of Zion greatly depends on the Shepherds of the Flocks. O that every Minister, of every Denomination, were made perfect with the Lord their God. May the Lord thus satiate the Souls of his Priests with Fatness, and his People with his loving Kindness; for no Man can be perfectly happy, or truly thankful, till he finds he has nothing to do but to die; and this is a full Salvation. Then O

Ye Gates and everlasting Doors,
Lift up your Heads on high;
Then shall the King of glorious State
Come in triumphantly.

Who is the King of glorious State?
The Lord of Host it is;
The Kingdom and the Royalty
Of glorious State is his.

O that all would consider the End for which Christ died, which was to give the Knowledge of Salvation by the Remission of Sins. How absurd it is to think there is no such Thing as any Knowledge

Knowledge in this Matter to be attained here, when he hath said again, he will not only pardon, but cleanse from all Unrighteousness. So let us not think that the Joys of Heaven are so insipid, that of this we must partake and not know it, for the Work must be done on Earth as it is in Heaven, or we can never come there; for he says, purify yourselves, even as he is pure, and if we are made thus pure, we then shall surely know the Things that are freely given us of God; and if he hath given us the Knowledge of the Pardon of our Sins, will he not also give us the Knowledge of all Things; for did not he die to restore our Souls again to that State of Mind which Adam lost, that we might find with God that inseparable Union, for without this we cannot walk in the Light as he is in the Light; and when we are enabled thus to do, we find our Acquaintance with the Lord as steady as Adam's was, and sensibly enjoys his immediate Presence, and his Presence makes our Paradise, for the Son of God hath rose with Healing in his Wings, so as we ever find his bright Beams shine upon us, and we walk as Adam in the Noon-day Sun; and every Grace being so tempered, that nothing is permitted to break that Union, for not a Cloud doth arise to darken the Skies; and for these ten Years past I have found no more

Conflicts of Soul than Adam did, no more Combats with Satan, he is never in all my Thoughts, so I dread no Evil, I fear no Danger, I can think no Man my Enemy, and what they think of me gives me no Concern, as I find the Lord is ever with me, and around me as a Wall of Fire. How is the Mind of Men darkened through Unbelief, that they cannot see their Privilege; for would the Lord have called us into this ^{Light} and never intended us the Enjoyment of it, when he has promised to restore us to his perfect Image and Likeness? And when he hath done this, I find our Minds are so enlightened, that by Grace we are enabled to apprehend that for which we were apprehended in Christ Jesus; by this we are made to rejoice with Joy unspeakable, and full of Glory, and our every Act, Word, and Thought, is Love.

Now we are born on Eagle's Wings,
 On high, behold, we soar,
 And all the World, and earthly Things,
 We wish for now no more:
 For we have overcome the Beast,
 Have got the Victory,
 And now have enter'd into Rest,
 The promis'd Liberty.

O that every Sinner would taste with me of this everlasting Love; but I fear many are satisfying

fying themselves, as believing they are Christians, saying, they have the Light of the Gospel, and but gives their Assent to the Truth of all that is therein written ; but this is the Point, all Scriptures are given by Inspiration : Then the Question is, When were you thus inspired ? A Gift signifies but one Act, and this Act must be past before we can enjoy the Thing given, but many that have only assented to this Assurance, conclude themselves as good Believers as those that have this Assurance ; but the Lord warns us, not to build on a sandy Foundation, for those that think they are as good Believers without this Assurance, make Christ's Death void. No Man can build upon the Rock till the Corner Stone be laid ; and when this Corner Stone is laid, we then find we receive the Seal of the Spirit, the Earnest of our Inheritance : For the Lord writes his new best Name upon the Table of our Hearts, which causes them as to dance for Joy, as David before the Ark ; for, this is a Joy that no Man can conceal when he finds this true Harmony betwixt God and the Soul, for this is a melodious Joy, which charms the Heart, and fixeth it on Things above.

O ! that you would weep and mourn for this Faith, which worketh by Love, as Rachael for her Children, and refuse to be comforted, 'till you

you hear that small, still Voice, whispering Peace to your Souls ; saying, refrain thy Voice from weeping and thine Eyes from Tears, for thy Work shall be rewarded, and there is Hope in thy End. Then may you chuse this good Part, and be enabled to say with me, O ! Lord, I have found thee, my God, in my Heart.

I fear some may wrest this Scripture to their Destruction, 1 John i. 8. If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. Again Verse 10. if we say that we have not sinned, we make him a Liar, and his Word is not in us. But you see I have acknowledged that I have sinned, and has also seen how far I fell short of the Glory of God, which prick'd me to the Heart, and made me cry out, through the Disquietnes of my Soul ; and I have as my Duty, let you know that he has heard my Cry. Then go and do you likewise, and you will find, as I have done, that he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousnes ; for how do you expect to be made meet for Heaven otherwise. How dreadful is the Thought of stepping out of this World into Eternity, and not knowing that you shall be welcome there. Then obey this Call to Holiness of Heart, and make your Election sure.

I have no more Fear of Death, than if I was not to die. By Faith in the Son of God I have overcome Death, Hell, and the Grave; for I know (when I am laid in the silent Tomb) that when they say, Dust to Dust, and Ashes to Ashes, I shall be in the Regions of eternal Glory, where I shall behold Jesus without a Veil. O my Friends, I would not have one Sinner left behind, for there is Room, and to spare. Then may none of you be in the Number of them that despise, wonder, and perish, to whom the Lord hath said, I work a Work in your Days, which you shall in no wise believe, though a Man declare it unto you; for he says, my Spirit shall not always strive with you: And I see many that may despise this Work till the Day of Grace be past, whom the Lord (because of the Hardness of their Hearts) may as he hath said, give up to a Delusion, to believe a Lie; for as it was in the Days of his Flesh, so is it now, he could not do many mighty Works, because of their Unbelief: And he saith of them who have the Form of Godliness, but deny the Power, from such turn away; and saith the Apostle, have ye received the Holy Ghost since you believed? And they replied, they never had so much as heard that there was a Holy Ghost. And it is to be feared to this Day, that were this Question put to many, they might answer

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the same, that they never heard of the Necessity of this, that they must receive the Holy Ghost; and this Doctrine being neglected to be enforced upon the People, they are destroyed for Lack of Knowledge; for without this no Man hath the Knowledge of Salvation. Many may believe this Report, but have you thus believed to the saving of your Souls; but when the Holy Ghost comes, he confirms our Assurance. Then when Heaven is to be attained upon such easy Terms, who would fall short through Unbelief?

It will be no Excuse to say, that *Adam* was the Cause of our Unbelief, for he hath given us a Remedy for that: Divine Justice will not be satisfied with any second Cause: The Lord said unto *Adam*, Who told thee that thou wast naked? The Subtilty of the Serpent had already taken Place, to excuse Self; he answered, The Woman gave me of the Tree, and I did eat. So I see this is the Case, Sinners keep looking at *Adam*, when they should look at Christ. We should look at Christ, who has made up all *Adam*'s Defects, which I find by happy Experience by the internal Work of God in my Soul, whereby he hath made me meet for the Master's Use; and this Privilege is not for me only, but for all that believe, for it is all Mercy and free Grace that is written here: But as none knoweth me, saving

saving those that are made all spiritual, such as have drunk both deep and small, they the Blessing know for all, and knows my Life is hid with Christ in God; and I rejoice to be neglected, forsaken, and forgotten, only loved and prized by God alone; and what I know thus of God, may you know also, for this is the Intent of my Labour, with a Desire that I may meet you all at the Marriage Supper of the Lamb, where we may praise God to the endless Ages of Eternity.

This may appear to many as a fine Character, spoke in Praise of Self, but if you understand true Divinity aright, you will see I am but the Clay; my Father is the Husbandman, it is he that hath thus wrought in me to will, and to do, of his good Pleasure; and if it had not been for this infinite Being, who is the Author of this Character, you would never have heard this from me. I have spoke of no natural Acquirements or external Works; I have boasted of nothing as of myself; but if you glory, glory in this, that you know me, saith the Lord. And again he saith, Whosoever offereth Praise, glorifieth me: And I now offer Praise unto the Lord, who hath destroyed in me that Curse, the Sin of Unbelief, and when this is destroyed, I find the Curse is as much removed as if we had never been under it. The Impossibility of our believ-

ieving that we cannot live without Sin, is this, because we call this, and that, Sin ; this, and the other, Religion : Sin is but one Thing, and Religion is but one Thing. When Christ brings his Righteousness into this earthly Tabernacle, then we are enabled to rejoice in believing, for that Joy which flows from believing, destroys the Unbelief, and fills the Body with Light, and fixes the Eye stedfast on the Lord. Religion and Sin are summed up in few Words, but much is implied in the Fruit of each ; for when the Lord set *Adam* in Paradise, he made him capable of standing or falling : His standing was conditional ; If he did not eat of the Fruit ; but, through Disobedience he fell : So let no one think, to whatever State they have arrived, that they are safer than *Adam* was, for *Adam* was off his Watch, or he would not have eaten of the forbidden Fruit : Hereby let him that standeth, take Heed lest he also fall ; for though the Lord hath restored the Soul again to that perfect Purity which in *Adam* was lost, acquitted the Sinner, and set the Prisoner free, and has delivered us from all Evil, and our Way is made so plain, that we find we have the Approbation of the Lord in all Things, that, thro' his Son in us, he is well pleased ; for he saith, The Glory which thou gavest me, I give them, that they may be one, even as we are one. Now, those who enjoy such a State, it is impossible that

Complaint

Complaint can dwell on their Lips, more than on *Adam's*. May not the Lord, now, well say, What could have been done more to my Vineyard, that I have not already done? Yet I see, after all this, we may bring forth wild Grapes, after he hath gathered out all the Stones, and planted in us the choice Vine, and has built a Tower in the Midst of us, of which I have been affirming, it is the Wine-prefs within us. Now, he says, I looked that it should bring forth Grapes, and they brought forth wild Grapes. Yet hereby we are to consider, that the Covenant is conditional; for he saith, What I say unto one, I say unto all, watch and pray, that that ye enter not into Temptation; and, He that loveth me, keepeth my Commandments. And observe, *John xv. 7.* If ye abide in me, and my Word abide in you, ye shall ask what ye will, and it shall be done unto you: And again he saith, If a Man abide not in me, he is cast forth. It is said likewise, Touch, handle no unclean Thing. Hereby it appears that we are as liable to Temptations as *Adam*, and that we have no Strength but what what we have from Day to Day; so it requires that we be every Moment upon our Watch, that we grieve or quench not the Spirit by any Means, for if so, the Lord will withdraw his Presence; for if we give away again to any Evil, he will cut off the Union as he did to *Adam*; then we,

perhaps, as him, may go mourning all our Days: Then let us gird up the Loins of our Minds, watch, and be sober, knowing that the Day of the Lord is at Hand. I see no Necessity of falling again from this Stedfastness, and if any do, the Case is lamentable, if any again should crucify the Son of God afresh, and put him to an open Shame. Then let us take Heed to our Ways, and be not high minded, but fear; for what have we that we have not received, or who made us to differ? Hitherto can I say that the Lord hath helped me, and made me willing to be the Servant of all; and I know nothing so desirable under the Sun, as thus to live and walk in the Spirit; and I wish all the World enjoyed this clear and permanent Light.—I am sorry to hear the unawakened crying out against *Adam*, and some again as thinking they will find some Excuse for his Fall, and hereby sits in Silence, and never looks for the Time of healing, and Peace: Then awake thou that sleepest, arise from the Dead, and Christ shall give thee Light, so as you may enjoy this Liberty, and dwell in Safety, and Quiet, free from the Fear of Evil, for blessed is the Habitation of the Just.—And you that are not yet delivered from all Unbelief, stop not your Way by making Excuse, as saying, Satan hinders

hinders you; it is by looking unto him more than unto Christ, that you are hindered.

We are exhorted to leave the first Principles of the Doctrine of Christ, and to go on to Perfection; the Lord hath his own Way of Working, but I have endeavoured by the Grace of God to shew you how to this I attain'd: Yet I know it is as impossible for any (as of themselves) to believe, as it is for the Leopard to change his Spots, 'till they take their Degrees at the holy Unction, and be anointed with the Oil of Gladness; so shall every one then find for themselves, that they are moved by the holy Ghost, and anointed Kings and Priests to God.

O! be not as attached to any Set of People, but first try all, and hold to that which is best; enter into Covenant with the Lord, then will he lead you where he maketh his Flocks to feed at Noon, for, he says, he will make you to know his Voice. Then, all Things are now ready, O come to this Gospel Feast, and partake of this Marrow and fat Things, for herein Christ is a satisfying Portion; he says, eat and drink abundantly, O my Beloved.

And unto you, who think yourselves elected, beware of this smooth Doctrine; so, from this, never strive to enter in at the strait Gate, for the Lord says, you must be born again; for the

Wind

Wind bloweth where it listeth ; and he saith, you hear the Sound thereof. Then, the Point is this, Did you ever hear the Sound? For, this Wind is to be spiritually understood : This Wind is the Breath of God, which breathes upon us. For, he says, the Glory of the Lord is risen upon thee : Now, in the Day of Pentecost, they were permitted to see the Holy Ghost, when he descended upon them, and at the same Time they were filled with his Power. Now, this same Power we feel, but this we do not now see ; and as it was at the Beginning, it is said it shall be so to the End ; and till this we experience for ourselves as well as they, we have not the Knowledge of God. Now have we received not the Spirit of the World, but the Spirit which is of God, that we know the Things that are freely given us of God, 1 Cor. ii. 12. The Spirit of the World we now see was our own Wisdom, wherewith we see we would have perished, if we had not come to the Knowledge of the Truth ; for we see that the Things of God knoweth no Man, but the Spirit of God ; and he that has received the Spirit of God judgeth all Things, yet he himself is judged of none : But the Man which is yet in the Spirit of the World knoweth nothing of the Things which belong to the Spirit of God. He only knoweth the Spirit of a Man which

which is in him, which teacheth him that he is a rational Creature, and he knows it from the Lord that he lives, moves, and has his Being; so may dream from this, that he is a Believer, as he believes there is a God: But, except a Man believe by that Faith, which is of the Operation of God, he cannot be saved; for, Salvation cometh of the Lord, and he blesses his People with the Knowledge of it; and whoever stops short of the Knowledge of the Remission of their Sins, cannot glorify God in their Lives and Conversations, for the Lord is scarce ever in all their Thoughts: And while we remain in this State of Darkness, we can form no Idea of the Merits of Christ, we only speak of this Word in Course; and while we remain thus, his Death to us is as yet void. Formerly, when I heard any speak of the Assurance of their Souls, I started at this as a wild Ass's Colt, and found my Heart as obstinate as a Mule. I here erred in my Heart, and through Unbelief strayed from his Ways as a lost Sheep, still would argue there was no such Thing, so gave the Lord of Glory the Lye: Now, by this, I would shew you, that none is too vile, too mean for Christ; and you that are yet afar off, if you will become simple of Heart, he will bring you nigh by the Blood of Sprinkling. Then take Christ thus as offered in the Gospel, for he requires

requires Truth in the inward Man ; this Truth is a heart-felt Experience. Then, when you read, learn to apply this to yourselves ; and by this applying, the Lord will give you inwardly to digest, and he will sprinkle your Hearts from an evil Conscience ; so then may you know for yourselves, that the Curse is remov'd, and the Wrath of God no longer abideth on you ; then you will find that the Lord hath sprinkled the Mercy Seat, and brought his Father's Anger down ; so will this mysterious Wisdom of God be unfolded unto you, that you will understand what is meant by living without Sin ; then go on and prosper, and comprehend with all Saints what is the Length, and Breadth, and Depth, and Height of redeeming Love ; then will you understand this travelling Stranger unknown, and say, you need no longer their Teaching. You know for yourselves, that you enjoy all the Mind that was in Christ, and are made meet for the Master's Use : May it be so, for which I pray, and that you may attain to this Holiness of Heart, and enjoy this internal Work of God in the Soul of Man ; then I hope, that every Christian Reader will cover what may be here spoke in a broken Language, with a Mantle of Love, as this Blessing was never given me for my Sake alone but for yours also ; and they that will live godly, in Christ

Christ Jesus, shall suffer Persecution, so must
neither regard the Smiles nor the Frowns of the
World. What I have here spoke is the Truth
to me, and it is my Desire that it may prove so
to all. May his

Refining Fire go through your Heart,
Illuminate your Soul,
Scatter his Life thro' every Part,
And sanctify the Whole.

Sorrow and Sin I find expired,
I've enter'd into Rest.

I only live my God t'admire,
My God for ever blest.

My steadfast Soul from falling free,
Can now no longer move:
For Christ is all the World to me,
And all my Heart is Love.

Long I had wander'd to and fro,
To seek the God I did not know:
At last it was my happy Lot,
For to be cast upon the Rock;
Then those who were my Friends before,
The wand'ring Stranger knew no more.

My Flesh shall slumber in the Ground,
Till the last Trumpet's joyful Sound:
Then burst the Chains, with sweet Surprize,
And in my Saviour's Image rise.

F I N I S.

